THE

HERALD OF TRUTH.

"And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

VOL. I. AUGUST 18, 1825. No. 9.

NINE QUERIES

CONCERNING THE TRINITY, ETC. PROPOSED TO THE HON. EMANUEL SWEDENBORG, BY THE REV. THOMAS HARTLEY; WITH THE ANSWERS GIVEN BY THE FORMER TO EACH QUESTION.

FIRST QUESTION.

In what sense did the Lord call himself the SON OF MAN, *if he only took flesh from his mother, and not a rational soul? Had the human sonship respect only to the human flesh?*

ANSWER.

The Lord called himself the Son of Man because he was the Word, or divine truth, even as to his humanity; for Son of Man in the spiritual sense, signifies the truth of the church derived from the Word. The same was signified by prophet, for the prophets taught truths derived from the Word; wherefore the Lord, who in a supereminent degree was the prophet, and also the Word, and thence divine truth, called himself as to his humanity the Son of Man. Hence it is, that throughout the prophets, and also in David, where it treats of the vastation of truth in the church, it is said, the Son of Man doth not tarry there; and hence also it is, that the prophets themselves were likewise called sons of man; as Ezekiel, chap. ii. 3, 5, 8. chap. iii. 3, 4, 10, 17, 25; and very frequently in the succeeding chapters: so also was Daniel.—That this is the case, is shewn from many passages adduced in the ANGELIC WISDOM concerning the Lord, which work may be consulted, if it be at hand.

SECOND QUESTION.

Had the Lord his rational soul from Jehovah the Father, to which was united the divine esse, whence he became very God, and very man?

ANSWER.

The Lord from Eternity, or Jehovah, was divine love and divine wisdom, and he then had a divine celestial and a divine spiritual, but

not a divine natural before he assumed the humanity; and as the rational [principle] is only predicated of the celestial and spiritual natural, therefore Jehovah, the Lord, by the assumption of the humanity, did also put on the divine rational. Before the assumption of the humanity, he had a divine rational, but by influx into the angelic heaven; and when he manifested himself in the world, he had it by an angel whom he filled with his divinity; for the essence purely divine, which, as was said, was the purely divine celestial and divine spiritual essence, transcends both the angelic and the human rational, but existed by influx: what the nature thereof was, may be concluded from the answer to the sixth question beneath. Luther and Melanchton teach, that in Christ man is God and God is man; which is also agreeable to the Sacred Scripture; see TRUE CHRISTIAN RELIGION, n. 137: but Calvin denied this, and merely affirmed that Christ is only God and man.

THIRD QUESTION.

Was not the trinity in the divine nature always to be understood in this manner, viz. divine love, divine wisdom, and the quickening spirit, or holy proceeding?

ANSWER.

The divine trinity in one person is to be understood as soul, body, and operation proceeding, which together constitute one essence, for the one is derived from the other, consequently, the one is of the other. There is likewise a trinity in every individual man, which together constitutes one person, viz. soul, body, and operation proceeding; but in man this trinity is finite, for man is only an organ of life; whereas in the Lord the trinity is infinite, and thus divine, for the Lord is life itself even with respect to his humanity, as he himself teaches in John, chap. v. 26; chap. xiv. 6; and elsewhere.

FOURTH QUESTION.

Does not the Son, by whom Jehovah is said to have created the worlds, Heb. x. and xi. *signify the same thing as divine wisdom,* Jerem. x. 12, li. 15; *so that the essential wisdom or Logos of God, in the first principles of things, is now come the truth or Logos of God in the ultimates?*

ANSWER.

That the Lord, that is, the Word or Divine truth, by which all things were made, that were made, and by which the world was created, John i. 3, 10, was divine wisdom, which with divine love constitute one divine essence, and thus one and the same God, is a natural consequence, for divine wisdom is also divine truth, inasmuch as all the things appertaining to wisdom are truths, and wisdom produces nothing but truths, it being the continent of truths, thus it is altogether agreeable to Jerem. x. 12, and li. 15. The same is also understood by that in David, Psalm xxxiii. 6; the spirit, or breath of his mouth,

representative, therefore all things of the church at that time were also is wisdom, and the word there is divine love and divine wisdom together: for it is said, "*and God was the Word,*" John i. 1.

FIFTH QUESTION.

Is not the holy spirit in the New Testament the same as the spirit of God in the Old Testament, with this only difference, that before the Lord's Incarnation it proceeded from the divine esse or Jehovah immediately, or mediately by angels; and after the Incarnation, through the Son or the divine humanity?

Is not the holy spirit the same as the sphere of God?

ANSWER.

The spirit of God and the holy spirit are two distinct things; the spirit of God did not operate, neither could it operate on man, but imperceptibly; whereas the holy spirit, which proceeds solely from the Lord, operates on man perceptibly, and enables bim to comprehend spiritual truths after a natural manner; for to the divine celestial and the divine spiritual the Lord hath united the divine natural also, by which he operates from the divine celestial and divine spiritual.—Besides, holy in the Word is alone predicated of divine truth, consequently of the Lord, who is divine truth not only in the celestial and spiritual sense, but also in the natural sense; wherefore it is said in the Apocalypse, that the Lord alone is holy, chap. xv. 3, 4: See moreover the APOCALYPSE REVEALED, n. 137. It is also said in John, "The holy spirit was not yet, because Jesus was not yet glorified," chap. viii. 39.

The holy spirit is the same as the divine sphere, if by this divine sphere is meant divine love and divine wisdom, which two proceed from Jehovah the Lord out of the sun of the angelic heaven, as the heat and light proceed out of the sun of the natural world, and make its sphere; for the heat out of the sun of the angelic heaven is in its essence love, and the light out of that sun is in its essence wisdom, with both of which the heat and light of the sun of the natural world correspond.

SIXTH QUESTION.

Was the divine humanity of Jehovah, before the Incarnation, a person subsisting by itself, as the Existere, form, or body of God; or was it an angelic form, occasionally assumed for the purpose of manifestation?

Does it not follow that the divine humanity before the Incarnation was different from the divine humanity which now is since the incarnation, seeing the divine trinity is in the person of the Lord?

ANSWER.

Before the Incarnation there was not any divine humanity, except a representative one by means of some angel, whom Jehovah the Lord filled with his spirit, as was said above; and forasmuch as that was

representative, and like shadows; but since the Incarnation representatives have ceased, as the shadows of Evening or night at the rising of the Sun. But the representative humanity, in which Jehovah was then manifested in the world, before his actual advent, was not of such efficacy, as that it could spiritually enlighten men; wherefore illumination was then effected only by types and figures.

SEVENTH QUESTION.

Is not the trinity properly called one and the same Lord under three characters distinctions of Offices, or relation towards men, as namely, Creator, Redeemer, and Sanctifier—as Father, Son, and Holy Spirit—as divine esse, divine humanity, and holy proceeding; not as three persons, which would of necessity be making three Gods?

ANSWER.

The most holy trinity in one person is to be perceived as the divine esse, the divine humanity, and the divine proceeding, and thus as soul, body and operation thence proceeding, altogether as described in the MEMORABLE RELATION inserted in the work entitled TRUE CHRISTIAN RELIGION, n. 188: the productions from these follow in their order, namely, creation, redemption, and regeneration; for creation is the attribute of the divine esse, redemption, is the attribute of the divine humanity from the divine esse, and regeneration, is the attribute of the holy spirit, which is the primary power or operation of the divine humanity from the divine esse, agreeable to what is said in TRUE CHRISTIAN RELIGION, n. 153, 154, 155.

EIGHTH QUESTION.

It is said, 1 Cor. xv. 45, "*the first man Adam was made a living soul;*" *and in the Genealogy in* Luke iii. *he is placed first after God, thus, Who was the son of God. Does not the Church called Adam contradict this?*

ANSWER.

In the genealogy in Luke it is said, that Adam was of God, that is, created by God, and not the Son of God.

NINTH QUESTION.

If there was no individual man called Noah, how comes it to be said in Ezek. xiv. 14, "*Though these three men, Noah, Daniel and Job,*" *etc.?*

[*I lay no great stress upon these questions, (says Mr. Hartley) but I had a mind to propose them.*]

ANSWER.

The Reason why Noah is mentioned in Ezek. xiv. is, because he was mentioned in Genesis, and hence the same is thereby signified in the prophet as in Moses, namely, that the man with his three sons were significative of the succeeding church; on which subject see what has been said in the ARCANA CŒLESTIA.

FROM DISSERTATIONS ON THE REGENERATE LIFE.

ON REGENERATION.

The first birth of man is of the body for its proper uses and functions in the world; the second birth, or regeneration, is of the mind, for its proper uses and functions in the world, and after this life for sublimer uses in a spiritual body in heaven. The mind of man consisting of will and understanding, having been through successive generations perverted from its genuine course, and too much captivated with this world to think much of its higher destination, it has become a work of persevering difficulty to regulate its powers, and to bring them under the divine influence to the obedience of the divine precepts, and to a life of such order as the heavenly inhabitants are subject to and delight in. The first dawn of the infant mind is to the use of the bodily senses, by which the body itself is preserved, and its health promoted; it is well therefore to indulge in a discrete degree, these first delights of the mind, which closely connected with the body, grows with its growth, and strengthens with its strength. In its maturer state, when the powers of reason are unfolded, the precepts of virtue taught by revelation should become the rule of life, and in proportion as their influence prevails, man becomes a creature of order; what is sensual is obedient to what is rational, and what is rational to what is divine; this order constitutes the second birth, or regeneration; for as the body was born of woman, so in the regeneration the mind is born of God; its primary affections are fixed on the Supreme Being, or the love of goodness and on the promotion of the happiness and well-being of mankind, which is the love of truth, or of the true order of things; for genuine truth is the principle of goodness brought into action, and manifested in its various operations and relations. The love of self and of worldly possessions, are the prevailing obstacles to this great work, which cannot advance till these degraded affections are subdued, or rendered subordinate to more elevated pursuits. To be regenerated, is to prefer an heavenly inheritance to an earthly one, the attainment of moral excellence to worldly opulence, power, or fame; the love of justice and of social kindness to pre-eminence, or to any temporal reward of any kind;—to prefer humble adoration to self-elevation, and contentment to ambition. Every one is regenerated only in the degree that the love of God and neighbourly love, bearing the sway in the inmost affection, are manifested in the infinite variety of forms of the life and conversation.

As regeneration advances, the perception refines, the minuter shades of distinction between good and evil are seen in clearer light; and as in the commencement of the formation of the new will and understanding, grosser evils were shunned, so the lesser ones now come into view, and many of these which before were admitted or excused, are now

by experience known to be hurtful, and must of necessity be abandoned; many things which before were painful, and occasioned deep regret when brought before the tribunal of the understanding, are now condemned by the immediate instinctive sensation of the will or affection, till eternity comes as it were the touchstone of time; till our actions here are transferred to our trial there, and till the mind revolts at any principle in its voluntary practice, which it would not wish should appear undisguised and naked before angels. Every thing in the more interior stages of the new birth, or of the heavenly order of the heart and mind, are referred to God.—If success attend our temporal undertakings, we shall discern in them so many gifts from God in a more extended scale of usefulness, and our triumphs will be those of thanksgiving and praise; should adverse fortune prevail, we shall conclude it is best for us, and that some attainments in goodness which we want, are forming in the crucible for our future advancement: if we suffer pain we know that our patience and submission are exercised, that some dross which adheres too strongly is removing from the virgin gold; that the trial, however severely felt, is a purifying process. Do we suffer by slanderous tongues? We shall look up to the Lord as our judge. Do our enemies prosper, and does malignity triumph over our fall? We shall consider that the purposes, as well as the conditions of all men, are under the supreme controul of the Lord, whose footsteps of infinite goodness, wisdom and power, are unknown—Does death threaten us at the moment in which our temporal concerns take a brighter form? We shall consider that we know not what decoy may lurk in the transient sunshine, and that a brighter sun awaits us with unceasing rays. Have we been disappointed of a much desired partner here by many unforeseen events, our choice will become infallible hereafter, when providence will direct our erring minds to an indissoluble union with the only kindred spirit that is in every degree suited for the improvement of our mutual eternal felicity.

ON CHARITY.

The good offices of charity, in their minute and extensive operations, are known to the Lord alone, and it is only in proportion as selfish and worldly loves are subdued, that we are open to the influence of this divine emanation from the Lord, and can become acquainted with this celestial science.

To find our happiness in promoting the happiness of others, is a striking contrast to the seeking our happiness in the subserviency of others: the former disposition engenders humility, brotherly kindness, tenderness, and compassion, a perpetual desire in forgiving injuries, to

rectify the deformed and erring propensities of the human mind, to hold out to all the distinctions between false happiness and the true, and mildly to invite and persuade to the best choice; while to seek our happiness in the subserviency of others, engenders pride, haughtiness, discontent, dissatisfaction, and even cruelty, and setting out upon wrong principles is ever abortive in its purpose. Genuine charity, in its operations is an image of the miracles which our Lord performed on earth; it gives light to the blind who are in the darkness of error; it opens the deaf ear to attend to divine things; it helps the feeble, and assists the lame to walk; it raises those who are dead in worldly and selfish love to the life of heaven; unbelievers alone who slight its report and turn from its aid, lose all the benefit of that instrumentality which the Lord has appointed for it. Charity gives a new current to that sensibility which in early life some are so prone to idolize, not aware that its refinements are often the secret ministers of self-love; instead of being tender for itself, and subtle in the contrivance of its own gratifications, this heaven born sensibility is tender for others, cautious not to provoke, unwilling to give offence, mild in persuasion, and patient in bearing with the prejudices, gross views and sensations of the natural mind: if it cannot accomplish any good purpose on perverted minds, it retires and waits a better opportunity; to the mind that is receptive it opens its treasures, not to dazzle, but to invite, by communicating its general and common good things at first, and reserving its pearls and its gold for the last.

On the expediency which is often experienced, of a Straitness in Worldly Possessions and enjoyments, for the advancement of our Progress in Spiritual Life.

After the understanding has been enlightened and the affections have begun to receive new life from the divine word, the will principle of man, which must at length be subdued, occasionally submits and occasionally prevails. While man continues under the influence of the divine will, a new order takes place which is but faintly understood, and the old will often ensnare the understanding to condemn what it cannot comprehend. A privation of worldly possessions and enjoyments when a new-born charity has just begun to warm the heart, and the being forced into worldly difficulties after having willingly parted with worldly pursuits for the sake of the heavenly kingdom, appears a counteracting rather than a meliorating process, and we often lament in the bitterness of anguish, that we cannot go to heaven by the way that we should choose: but during the infant stages of regeneration, while the first emotions of our charity are yet in a blended principle, had we ample means for its external operation, are we sure that in the

exercises of it there would be no triumph? Might we not often mistake the state of others, by an ill timed aid, impede the trials which others must undergo? Would there be no danger for our temperance at the table of luxury? For our humility in the courts of pride? And for our sincerity among flatterers? We know not whither great worldly means might lead us; and if in the course of divine providence we are deprived of them, it must assuredly be for our advantage here or hereafter. The dissipations of the world which we might be drawn into, when we proposed to avoid them, might deprive us of the benefit of interior trials and temptations to which a retired and forlorn state from worldly privations will often form a basis. To learn to forgive injuries is more difficult than to bestow bounties, and injuries will abound when adversity prevails; and when many false friends, from whom it is expedient that we should be separated, will fall off like autumnal leaves. To prefer dependence to possession, relying on the Lord alone in every effort that we make, is a state that we cannot arrive at till our usual supports are taken from us; it is not in a calm sea that the mariner's heart fails him, but in the trying tempest which defies his utmost skill. The world at present is in the very consummation of false principles and evils, and great are the advantages of often retiring from it, by self-examination, by instruction from, and by sweet repose in the divine word.

The man of worldly prosperity, who from natural begins to acquire spiritual views, will often languish for a change in external things: he grows weary of worldly subjects that are void of life; he returns to the festive board, but sickens at the repast; his worldly friends and acquaintances are again invited, but the inward affections mourn, while the external mind labours in vain to exert a cheerfulness which it cannot feel; his former delights now weigh like heavy burdens from which he knows not how to disengage himself, nor can he conjecture by what means such long established connexions are to be broken. An unexpected misfortune takes place, which on a sudden changes the scene, and in the midst of surrounding difficulties his free spirit begins to breathe a new atmosphere, but scarce is he released from the bondage of Egypt, when he finds himself at the gate of the trying wilderness; in travelling through it, his fainting heart will often recoil, and he will at times be brought to the very brink of despair, when deprived at once of his worldly and spiritual comforts; but let him strive to possess his soul in patience and humble dependance on the Lord, who will in the hour of his greatest need give him manna from heaven, and water from the rock; he will find both in the word of life, and enjoy that fit measure of worldly comforts which the Lord only knows, and will not fail to provide, till he arrive at the land that floweth with milk and honey, his eternal abode in the heavens, where his tears will be turned into joy, and all his cares into the delightful rest of heavenly uses for ever.

REMARKS ON THE ATONEMENT.

We should remember in the examination of the doctrine of the atonement that it was not the Father who punished the son. No, it was the powers of darkness which conspired against him; it was the enemies of both God and man—it was the same infernal influence which was seeking the destruction of man, that through the instrumentality of the jews crucified the Son. This is a plain matter of fact that none can dispute; and it is in itself a circumstance sufficient to overthrow the whole system of the vicarious atonement. For if the vicarious atonement is true, it would show that there was an agreement between God the Father and the powers of darkness, and that he employed them to put his son to death. Now it is impossible that any such agreement can exist between the opposing powers of good and evil, or between God and the devil. If the anger of God would have consigned the whole human race to eternal misery, the devil would have come off completely victorious, for the destruction of man was the great object he was seeking to obtain. And now when on the very point of accomplishing it through the instrumentality of the Father's anger or justice, is it likely that with all his cunning and discernment he would voluntarily come forward and perform an act that he knew would in a great measure overset his whole plan? But here arises another difficulty which places the subject altogether in a different point of view. According to the vicarious atonement it was the death of the Son that satisfied the Father. He who caused this death then is the being who made the satisfaction. The Son did not put himself to death, the Son therefore did not make the satisfaction. It was the devil through the agency of wicked men who caused his death; it follows then as a natural consequence that it was the devil who made the satisfaction. And a fair view of the subject according to this principle would be as follows. The anger or justice of the Father required the eternal misery of the whole human race, and there could be no escape, unless full satisfaction could be made. The death of the Son would give this satisfaction. The devil comes forward at this awful moment, and puts the Son to death and thereby makes the satisfaction required. Does it not then follow upon this vicarious principle, that as without satisfaction the justice or anger of the father required the destruction of all, and as the devil made this satisfaction, I say does it not follow upon this vicarious principle, that all who are saved, owe their salvation to the devil! Thus would the very order of heaven be inverted, God would be our greatest enemy, and the devil our greatest friend. Now it it impossible that any one can believe those things. And yet if the vicarious atonement is true, they are true. They follow as inevitable deductions, and there is no such thing as evading them. This may not appear at first view, but on a careful investigation it will be distinctly seen. And

it is impossible that a system which involves such absurdities can be true. But no one is under any obligation to believe that these absurdities are involved in the old system merely because it is here asserted, But it is a solemn duty every one owes himself and his God, to search the scripture and see whether these things are so. Let us now examine the ideas of the New Jerusalem on this important subject, which teach us that man in consequence of being a free agent, deviated from the path of rectitude where he would have been happy, and plunged himself into vice and consequently into misery. Not that God inflicted any misery upon him as a punishment for sin, but that his sufferings were the natural consequence of sin. If a child should put his hand into the fire and severely burn it, the pain which he suffers is not inflicted by the parent, who had warned him against the fire, but it is the natural consequence of the burn. The parent punishes no other child because this one has disobeyed him. But makes every exertion to give relief,—to remove the pain, and to effect the cure of his suffering child. Can we believe for a moment that an earthly parent is more affectionate, more compassionate, more forgiving, or more beneficent than our heavenly father. The object of an earthly parent is the happiness of his children; and the object of our heavenly parent is the happiness of the whole human family. And all his dealings with mankind are adapted to their various states, and intended for their greatest good, and if they do not produce the most beneficial effects, it is because that man instead of co-operating, acts in opposition. Let man become ever so vile, or ever so unworthy, our heavenly father, instead of showing any resentment or vindictive feeling, endeavors by all consistent means, to convince him of the evil of his ways, to bring him out of his degraded and unhappy state, and to place him in a situation of permanent felicity. The most striking exemplification of the mercy and goodness of our heavenly father is manifested in the great work of atonement. Man had then fallen so low, that if not redeemed at that moment, he would have been lost forever. This was the reason that our Saviour delayed his coming no longer. And had he come sooner it would not have so completely answered the purpose, for the great design was to conquer sin in man, and it was impossible to do that, any farther than it had gained the ascendency in the soul of man. If therefore he had come sooner, he could only have conquered it in the degree that it then existed, and thus it would follow that those who afterwards should exceed that degree could receive no advantage from it. He consequently deferred his coming until man had fallen as low as he could fall, and yet his salvation be possible. There is a point, beyond which salvation cannot reach. When man has lost all power of returning to God—when the recipient vessels of his soul are so completely filled with evil that no assistance from above can be received, and when free agency, the indispensable characteristic of man is gone; then there can be no hope. And this is what is to be understood by the sin unto death which shall not be forgiven in this world, nor in

the world to come. This subject may be made still plainer by example. A person may be afflicted with violent sickness, but while the vital principle remains he may recover, but when the disease has so completely gained the ascendency throughout the whole system, that the very stamina of bodily life is destroyed, then there is no reason to hope, for his disease has become incurable. So when sin or spiritual sickness has gained such a strong hold of all the powers and faculties of the soul as to destroy the very stamina of spiritual life, then this spiritual disease has beeome incurable, which in the literal sense of the word is called the unpardonable sin. The reason why the term unpardonable is used is because that in the dark ages of the church they resolved every thing into the arbitrary will or power of God. They did not know that there was any necessary connexion between goodness and happiness or between sin and misery. They believed if the Lord was only so disposed that he could render the vilest sinner as happy as the greatest saint. They believed that if any one was to be miserable hereafter, that it was the will of God that he should be so, and that it was his arbitrary power that rendered him so. And also that the reason he did not forgive, was because he was not disposed to do it. The reason why it is called the sin against the holy spirit, is because it rejects all the means by which the holy spirit operates, and closes every avenue through which it could approach. Thus we can plainly see, that in such case the holy spirit is completely prevented from effecting any benefit either by the removal of spiritual death, or the communication of spiritual life.

OBSERVATIONS CONCERNING THE WORD.

It is believed in the New Jerusalem that the sacred scripture was written by divine inspiration, and that it has within the letter a spiritual sense which is divine, and which treats altogether upon spiritual subjects. The mere literal sense is not the word, it is only the covering to the word. Nothing can be divine but what comes directly from God, and the literal sense did not come directly from him, but was assumed in this natural world. As a human soul cannot appear in this material world, without a material body or covering through which it can manifest itself; so neither can divine truth appear before the natural mind, unless it has a natural clothing, and this natural clothing is the literal sense of the word.

Nothing but material objects can be seen by the bodily eye; if any thing therefore of a higher or more subtle nature is to be brought before the bodily eye it must be manifested by its operations on or through some material object. Thus we cannot see the abstract passion of anger with our bodily eyes, but we can see the effects of it in the face and actions of an angry man, and therefore we can know that

it exists in him. Again, we cannot see a moral or philosophical truth with the material eye, but we can see or perceive it with the eye of the natural mind. But if these truths are to be brought before the material eye they must in some way be manifested through material objects, so that the bodily eye can behold their effects on matter. But spiritual truths are of a higher order yet, and cannot be seen by the eye of the natural mind any more than scientific truths can be seen by the eye of the body. But the effects of spiritual truths operating through moral or scientific truths, may be seen by the eye of the natural mind, as these latter truths may be seen by the bodily eye, by their effects on matter. That part of the bible which is divine must have originated from God, or rather it is God according to John. The word was with God and God was the word. Now this divine truth in its descent to earth would certainly pass through all the intermediate grades until it should arrive at the lowest. In descending through the spiritual world it clothed itself with spiritual truths, together with which, it descended into the intellectual and moral world, and assumed another clothing of such truths as belonged to that world. It then descended into the natural world bringing with it all the above mentioned truths, and then put on a clothing of natural truth, which is the literal sense of the word. Now it is plain that natural truth alone, is not divine truth. Natural truth belongs to this natural world,—the literal sense of the word is natural truth, unless therefore it in some way contains something within it of a higher order it cannot be divine.

If it should be enquired where is the necessity of passing through all these intermediate grades? I shall reply, that it is the design of God to raise man through all these grades to the highest state of happiness that he is capable of. And this cannot all be done at once for the same reason that you cannot rise from the ground to the top of a ladder at one step, the stride would be too great. Intermediate steps are therefore of the utmost importance. This is very beautifully illustrated by the ladder of Jacob, on which, the angels were seen ascending and descending. They did not rise from the ground to the top of the ladder at one step, nor did they descend at one step. By the ascending of the angels is represented the work of regeneration in man by which he is gradually raised from lower to higher states until he reaches the top of the ladder, that is until he arrives at heavenly truth, for the top of the ladder reaches to heaven. By the angels descending is represented the effects of these truths which he obtained by his ascent upon the intellectual, moral and natural man, descending through them all and reducing them to the order of heaven.

If the bible contained nothing but mere natural or literal truths, it may indeed be said to be adapted to the natural man, but it could be of no use, for it could not assist in raising him to a higher state. And were it possible for him in some other way to become a spiritual man, he would be raised above the bible, for he would be spiritual, and *that would be natural.*

It may then be enquired why is the divine word brought down and clothed in natural truths. The answer is plain, because there is no other way to reach the mere natural man. These natural truths form a plain in his mind into which moral and intellectual truths may flow. By the operation of these truths he may be elevated above the mere natural state and become a moral and intellectual man. Now he is prepared to rise higher still, for these moral and intellectual truths form a plain in his mind into which spiritual truths can flow, and by the reception and operation of these he may become a spiritual man.

FOR THE HERALD OF TRUTH.

POWER.

It will be found, by a little reflection, that love is the most powerfully creative, productive, and in all respects the most powerful principle that can be felt, or in any way imagined; and why? Because "God is love." The will of man is receptive of love; and from the will proceed all his *acts*. We cannot think without influential love in the will. It is because we will it, that we are always thinking about something.

Who ever knew any thing brought about without the aid of heat, as the cause? The world may safely be challenged to produce an instance of the least effect imaginable, that did not originate in the *heat* or love. We love to do all that we perform. This will seem a bold and unfounded assertion to some: but by a little reflection, it will be found to be true. "But says one, I was compelled to go, or do worse." Here is an implied choice to go, to avoid doing worse. Even though a man walk to the place of his execution, disagreeable as the idea of being shot may be to him, yet he prefers walking there, to some other turn his affairs might otherwise take. We use the word *heat*, synonymously with love, because the former is the effect of the latter. How powerfully creative is the heat of the natural sun! The heat of man's will is much more so, as it is this which produces all his actions and thoughts; and the heat of heaven is sufficient to have produced, and still to preserve the Universe!

How sweetly thrilling to the human frame are the fine feelings of benevolence. Love heats the whole body more sensibly than fire; because one is an internal, the other an external heat. Whatever a man most loves, that is he: it makes up his entire disposition, and finally the whole man. Does he love murder? He is a murderer in his heart. Does he love to steal? He is a thief: and so with every other love.

As love then, is the first and only moving cause of all the actions of man, and is essentially the ALMIGHTY, it must be confessed to be not only the most powerful, but the only principle, of which we can have any conception, that we ought to adore. J.

REMARKS

On the passage, "*Rise, take up thy bed and walk.*"

As every kind of bodily disease may affect the body and render it in a great or less degree incapable of happiness; so all kinds of spiritual diseases, or which is the same thing all kinds of evil, or sin act upon our spiritual parts and in a greater or less degree unfit our souls for the enjoyment of spiritual happiness. This spiritual sickness is evidently referred to, when our Saviour says: "*The whole need not a physician, but those that are sick.*" Or in other words: "*I came not to call the righteous but sinners to repentance.*" This same spiritual sickness is mentioned in Jerem. viii. 22. "*Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people restored.*"

Many more examples of this kind might be mentioned, but these are sufficient to show that spiritual diseases are recognised and treated of in the sacred scriptures. It is not uncommon for bodily sickness to produce such a state of delirium, that the patient is entirely insensible of his disorder. The same is the case, but more frequently, with those who are spiritually sick, and the greater the sickness the more likely is the patient to consider himself in good spiritual health, and the greater the difficulty to convince him that he needs a physician. But in the words abovementioned, the person was sensible of his disease, for he applied to our Saviour to effect his cure.

He felt his own unworthiness and helplesness, he saw that unless the Lord should have mercy upon him, that his spiritual sickness would utterly destroy him. Bodily disorders may indeed sometimes be cured without the consent of the patient, but spiritual disorders never can. Literally, the man was restored to health, in consequence of which he was enabled to rise—take up his bed, and also to walk. But spiritually all these things were only the means or mediums by which his restoration was effected. If a man is lying on a bed, and he wishes to walk, the first thing that he must do, is to rise, nor can he go forward until this is done. So if a man is doing nothing in a spiritual point of view, all his powers and faculties as it were lie dormant and he is making no endeavors to go forward in a religious life, he must prepare himself to move from this lifeless situation, he must determine to use the powers and faculties which God has given him, and to make every exertion

both to know and to perform his duty. And this is what is to be spiritually understood by the command to rise. It shall next be shewn what is signified by bed, and what by taking it up. A literal bed is for the material body to lie or rest upon; a spiritual bed then, must be a corresponding something for our spiritual bodies or souls to rest, or repose upon. The spiritual bed of the unregenerate man, who is altogether regardless of futurity, is the mere natural man, it is those low, selfish and worldly principles, which influence his conduct, and on which he rests or depends for all the repose or quiet that he expects to enjoy. But the spiritual bed of the religious man is his doctrine or creed, and on which he depends for his spiritual rest and comfort. Many passages from the divine word may be found to substantiate this mode of explanation. As Luke, xviii. 34 "*I tell you in that night there shall be two men in one bed: the one shall be taken and the other left.*" By the night is meant the last or dark state of the church, (which is now the case with the first christian church.) By two being in one bed, is signified two in the same doctrine. But by one being taken and the other left, is signified that they were not alike as to goodness of life. The one who led a good life according to the best of his knowledge, was acceptable to the Lord and capable of enjoying heavenly happiness, but the other who was left, had not regulated his life or affections even by what he supposed to be right, and as happiness can only be received through the medium of good affections, and as he has no such, he of course cannot receive it. So also in Isaiah, xxviii 20. *For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.*

By bed in this place is signified some doctrine which instead of purifying and enlarging our understanding and affections, contracts and confines their operations in a much smaller sphere than they would be without such doctrine. And by the covering being too narrow to wrap himself in, is signified that the above doctrine is too limited to satisfy sound reason, or even common understanding. Such beds are very common at the present day, and it is a great pity that people generally have not resolution enough to get rid of them and seek for better.

Something more to this purpose may be found in Psalm cxlix. 5. "*Let the saints be joyful in glory: let them sing aloud upon their beds.*" Here is pointed out the delight and joy which the pure and holy experience, from the knowledge and appropriation of heavenly truth.

By taking up the bed is signified the applying of the truths which constitute the spiritual bed, to real life, that is, to regulate all our thoughts, words and actions by them. To walk, signifies to make progress in our way or journey whether good or evil. To imbibe false or evil principles and to live accordingly, is called in scripture walking in evil or wicked ways. So to imbibe heavenly truths and regulate our lives by them, is called walking in light, or in the ways of the Lord. As in Deut. xi. 22. "*Thou shalt keep all this precept to do it, by loving Jehovah thy God, and walking in his ways all thy days.*" Also in Psalm

lvi. 14. "*Thou hast delivered my feet from stumbling, to walk before God in the light of the living.*" Also in John, viii. 12. "*I am the light of the world, he who followeth me shall not walk in darkness, but shall have the light of life.*" Micah, iv, 5. "*All people walk in the name of their God, and we will walk in the name of Jehovah our God.*" And in Isaiah, l. 10. "*Who amongst you feareth Jehovah, that walketh in darkness? Let him trust in the name of the Lord and stay upon his God.*"

From all this weight of testimony we may learn that in the divine word the wicked man is considered as spiritually sick, and that in order for his recovery to spiritual health he must in the first place rise, that is he must determine by divine assistance to cease to do evil and learn to do well, and for that purpose he must take up his spiritual bed and walk, that is he must adopt a system of truths and regulate his life thereby. Now as our spiritual beds are to be taken up, and as we cannot walk without them, nor make any progress in our spiritual journey, it is of great importance, that these beds should be composed of proper materials, that is of pure and spiritual truths unmixed with any errors or falses.

Otherwise we shall not be able to make much progress in our spiritual journey; disappointments will continually await us, and like the blind followers of the blind we shall be apt to stumble and fall. Our doctrines must be true, rational and consistent, or else we cannot take them altogether, and when we attempt to take one part, another that is in disagreement would necessarily be left behind. In which case we could only take a part of our bed and walk. But that I may be better understood I will illustrate my meaning by example. If one part of your creed is, that there is but one living and true God, and another part of it is that there are three distinct and separate persons in the Godhead, each one of which is divine, and a complete God of himself, these two parts cannot agree and therefore you cannot take up your bed and walk. If you believe that God has pre-o dained every thing that comes to pass, and at the same time believe that the sinner ought to be punished, these two parts of your creed are completely at variance, and therefore it is impossible for you to take up your bed and walk. So again, if you say that God is infinite in mercy, and then tell us that he created a great portion of mankind with the determination to render them eternally miserable, you cannot take up at the same time these two parts of your bed and walk. And if you say that God is unchangeable and also that the atonement was made to render him propitious, you cannot make these two contradictory assertions agree. If you say that the sinner is changed into a saint by the almighty power of God alone, and without any co-operation on the part of man, and yet declare that he must repent and forsake sin,-there is no agreement between these two parts of your belief. But it is not only necessary that your creed should be consistent with itself, but it must be adapted to the state and nature of man, who by sin is incapacitated for the enjoyment of happiness. It is the great design of true religion to remove all sin, and

the spiritual sickness which it produces, and to implant within us heavenly truth and good, and thereby restore us to spiritual health and happiness. Any system of religion that produces these happy effects must be good, and that which does it in the greatest degree, must be the best. And in proportion as any system, in full operation fails to to produce these effects, so far it is defective. Suffer me to repeat to you the great object of religion—it cannot be too distinctly known—and the better we understand it, the better we shall be able if we are so disposed, to reduce it to life. A man cannot be completely regenerated until every error is removed from his understanding and every evil love from his affections. We cannot therefore be truly religious any farther than we carefully examine ourselves and discover these things within us, and oppose and remove them. Has a man been guilty of any known sin, it is not enough that he should refrain from the actual commission of it, but he must carefully examine himself and discover what error in the understanding or what evil in the will, induced him to do it, and he must not only find what they are, but he must oppose and subdue them. For while they remain, although he may hide them from the world, still in the sight of God, he is as much a sinner as if he manifested them in action. Any religion that appears to draw our attention to externals is either defective in itself, or our knowledge of it is defective. In every individual the heart is the place where religion should commence its operations. For there is his fountain of evil, and that evil must be removed. And to work at the impure streams which flow from this impure fountain is of little use, for notwithstanding all your exertions the streams must continue impure while the fountain remains impure. And it is plain to see that when all impurity shall be removed from the fountain that all the streams will become pure of consequence. First make the tree good that the fruit may be good also. You ought to be very suspicious of any religion that instead of directing your attention to the evils within, should direct it to something without. If you are told that you must dress in a certain manner, that you must speak, and act in a certain sanctimonious way—that you must be very solemn in all your words and actions, such instructions is to say the best of them only working at the streams, which after all must partake of the nature of the fountain. Or in other words if the tree is corrupt, the fruit must be corrupt also, and such instructions are like endeavoring to make corrupt fruit good, without making the tree good. Whereas the truth is, if the tree shall be made good, the fruit will also become good. And if the fountain shall be made pure, the streams will also be made pure. So if the mind of man is purified from all evils and errors, his life and actions will all become just and pure. It is true that as corrupt fruit may prove to us that the tree is corrupt, so evil actions may prove to us that the heart is evil, but our attention should be directed to the heart and to the removal of the evil from it; but if instead of this, the attention is directed to the action, and the heart of consequence overlooked, the

action may indeed be changed as to the external but the person himself is no better than before. And there can be no doubt but it is owing to this improper mode of instruction that there are so many hypocritical professors amongst all denominations. For hypocrisy must naturally follow from such proceeding. For it does not teach to remove evil from the heart, but only not to let it appear in external action.

ON REASON.

Perhaps there is no one subject that people differ more about, than they do as to the way or manner by which they are to come into the possession of eternal life. And unhappily for them, reason, the great distinguishing characteristic of man, is, on the examination of this most important of all subjects, generally rejected. In the concerns of this short life, reason is considered as an indispensable guide, but in the concerns of eternity, we are too apt to renounce it, and trust ourselves to the uncertain direction of passion, fancy, prejudice, or tradition.—It is not sufficiently considered that our reason or rationality was bestowed upon us by our heavenly father, and that by rejecting it we not only injure ourselves but cast an indignity upon him. It is indirectly saying that what he intended as a guide for us, will not answer the purpose, and therefore we in the plenitude of our wisdom have substituted something else. Indeed there are many who seem to deny its heavenly origin altogether, for they say if we attempt to make use of reason in matters of religion, that it is at once setting ourselves in opposition to the wisdom of God. But they do not consider that each sect of religion has its own peculiar opinion of the wisdom of God, and that without reason, it would be impossible, to tell which was right, or whether any of them. It is an unhappy circumstance that neither the power or extent of reason seem generally to be understood. For it extends from the lowest to the highest object of our concerns and is absolutely indispensable in them all. And like every other power of the human mind it is capable of being improved, refined, enlarged and elevated.

In the regulation of our worldly affairs we find it when aided by the light of knowledge and experience of the utmost importance. So also if we raise our thoughts above the world of matter into the world of mind, so absolutely necessary is our reason when aided by the light of intellect and science that we could do nothing without it. And if we ascend still higher into the most exalted regions of the soul, even there will our reason extend and when strengthened by spiritual light and knowledge, even there will its greatest excellence be found. It is not intended to say, that in the present state of the world, when reason is enveloped in darkness and vice, that we can always depend upon it

as an infallible guide; but it is intended to say that wherever it is unshackled by prejudice it is capable of saving us from the inconsistent but common opinions of the present day.

FAITH, CHARITY AND GOOD WORKS.

Many very justly believe that the future happiness of man depends in a great measure upon himself, but yet amongst these there is a difference of opinion. One finds in the sacred word, that it is necessary to have a knowledge and belief of the truth; he therefore insists that salvation depends upon faith. Another seems to overlook the necessity of faith but very plainly can discover that love is the fulfilling of the law. That God himself is love, and we are commanded to be like him. Therefore salvation depends upon love. Another cannot discover any force in the arguments of either of them. But the whole bible seems to him to inculcate the absolute necessity of good works. He will tell you therefore that you must be saved by good works. Now were it not that separating things which mutually depend upon each other, must destroy them all, these three descriptions of people would be all partly in the right. For faith, love and good works are all necessary. Our heavenly father hath united them, and what God hath joined together let not man put assunder. To believe and understand what we ought to know and do, is faith. Or in other words, to have distinct ideas and a firm belief, in that heavenly truth and goodness which constitute the real christian, is faith. To have that ardent affection for these heavenly principles that will lead us to reduce them to actual life, and manifest them in all our words and actions, is love or charity. And the manifestation of these principles in life and action, is good works. Now it follows that in proportion as these are separated, they are all destroyed. For if a man were to have a knowledge and belief of these heavenly principles and yet had no love or regard for them, they would be inoperative and useless and could, produce no good effects, and therefore would be of no advantage. Or if he had no knowledge of those heavenly principles, and consequently no belief or faith in them, his love, admitting it to be ever so ardent could be of no avail, for it would have no rule of action, he would have no light to direct his steps, and no knowledge to distinguish good from evil. And were he destitute of both faith and love, he could have no knowledge of his duty nor any inclination to do it. And consequently no good works would follow.

THE NECESSITY OF CO-OPERATION ON THE PART OF MAN IN THE WORK OF REGENERATION.

Man cannot alone, or of himself perform the great and important work of regeneration. He has neither the wisdom, the light, the knowledge or goodness to do it. But all these he is continually either directly or indirectly, receiving from the Lord, but it rests with himself whether he will use them for this purpose or not. There are many passages in the Word which seem at first sight to be at variance, which nevertheless on a full view of the subject, are found to be in perfect agreement.

In one place we are told that "it is God that worketh in you both to will and do of his own good pleasure." In another place it is said, "work out your own salvation with fear and trembling."

But here is no contradiction; by the first we learn that all our dependence is on God and that every good and perfect gift is from him; and by the second we also learn that it is our duty with the utmost dilligence to make a proper use of all the powers and gifts that he is continually bestowing upon us.

Why should it be considered a thing incredible, that we cannot work out our salvation without assistance from God, or that God cannot save us without our co-operation? Do we not see this same mutuality in almost every thing that concerns us both of a temporal as well as of a spiritual nature. How beautifully do we see this subject exemplified in the cultivation of the earth. Paul may plant and Apollos may water, but God must give the increase.

If the intelligent husbandman wishes a crop of wheat he knows what he must do. He knows he must remove all the briars—thorns—weeds and every obstruction from the soil—he knows further that the ground must be ploughed, harrowed and made mellow for the reception of the seed, which he also knows must be pure and good. But after all this, he knows that he himself cannot make his corn grow,—he knows he must be indebted to a higher power for the increase. He knows the sun must shine upon it and warm it, and the gentle showers must fall upon it and moisten it and yet over these he has no controul. But what should we say of that husbandman who, because he cannot direct the sun in his orbit nor call forth rain when he pleases, should refuse to till his ground or sow his wheat? And should declare that because the Lord is omnipotent he can as well give us the fruits of the earth without any exertion on our part, as with. Or what should we think of him who instead of preparing his ground, should spend all his time in praying and beseeching the Lord to do it for him? Or of him, who instead of finding and sowing the goodly seed, should be continually intreating the Lord not to fail on his part, and most ardently begging and requesting him to send continually upon his ground

the warm influence of the sun, and also to soften and mollify it by *nourishing showers* and gentle dews. The absurdity of such a proceeding in a natural sense must appear very plain to all. So plain I presume that none would be guilty of it. But in a spiritual point of view, and in our spiritual concerns, where our vision does not seem to be quite so clear, I fear many of us are guilty of it.

FOR THE HERALD OF TRUTH.

Mr. Editor.

I am pleased with your remarks on a communication of mine, published in the 8th number of the Herald, but not satisfied; pleased with your mildness and candour; not satisfied, because I find insuperable objections to what you term free agency, and to that doctrine, which I consider derogatory to the character of God; viz. his not being infinite in goodness. By turning to the 5th number, you will find in a communication of mine on the existence of a God, that it is my opinion if he is an infinite being, that he must be infinite in all his attributes, and if so, universal salvation must be the consequence. You observe in your remarks that the followers of universalism, "overlook the great distinguishing characteristic of man, which is free agency, and without which he could not be a man."

What is free agency? The question is invaribly answered thus—Free agency is a power to choose and refuse. What became of Paul's free agency, when he was going to Damascus, and was arrested in his mad career, by the omnipotence of Jehovah? I consider this to be a sweeping objection to the hypothesis. Convince a blind man that he is a free agent, and he can choose or refuse the best and safest path, and his folly will cause him to reject the guidance of a helper, and precipitate him to destruction. If man is a free agent, what is to be the consequence of his use and abuse of this power? Ans. ENDLESS, INTERMINABLE *felicity*, OR *woe* INDESCRIBABLE!

God's declaration is, "I *will* be their God, and *they shall* be my people." A declaration of all others, the furtherest removed from the modern hypothesis of free agency. The offices of Christ, are to "*open* the blind eyes; to *bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*" Isaiah, xlii. 7.

To call men *free agents* when they are in this condition, is a prostitution of terms. And to call men free agents under any circumstances, according to the full and literal import of the words, is a most palpable contradiction. The scripture no where represents man as an *agent*, acting for another, but as a *blind prisoner sitting in darkness!* Christ will open the blind eyes, &c. and help poor weak man; whom error has dignified with powers to help himself! You observe that "where

there is sin there must be misery," and I concede to it; it now remains for you to prove that man will sin, in a future state of existence, in order to be miserable there.

Again you ask, "If God can make use of his almighty power, hereafter, and destroy sin and render man happy, why did not the same goodness that will prompt him to do it then, induce him to prevent it in the first place and thereby save man from all misery both here and hereafter."

I answer we cannot *limit* the good contained in the designs of the Almighty. We never can appreciate happiness, unless we first experience misery; we should never seek the cooling spring, if we were never thirsty: health could never be prized, could we not contrast it with sickness; and a Saviour would never have been praised by his redeemed, had they never been in bondage; and the Apostle declares, that "our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory." Cor. iv, 17. Again, Heb. xii. 6, 7, 8, 9, 10, 11. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected *us*, and we gave them reverence: shall we not much rather be in subjection unto the Father of our spirits and live? For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

W. K. G.

ANSWER TO W. K. G.

Sir—After carefully reading the above communication, I find it necessary that we should endeavour to obtain a definite understanding of two important terms. 1st. The infinite goodness of God. 2d. The free agency of man. Does the infinitude of God's goodness depend upon the degree or quantum that exists in Himself, and is exhibited by Him, or does it depend upon the quantum received by those for whose advantage it is exhibited? If we consider the light and heat which flow from the sun the great source of natural day, we find there are abundance for all the inhabitants of this earth, and were they more numerous by many millions, still there would be enough for all. And although there are some who are blind, and of consequence receive no light, the quantum of light in the sun, or its emanation therefrom, is no less on that account. So I think it is with the good

ness which continually flows from our heavenly Father. And if you consider it necessary, in order to prove the goodness of God infinite, that He should use His almighty power to transform the miserable sinner into a happy state, I cannot see, why it is not equally necessary that the same almighty power should commute every substance, both animal and vegetable, into beings capable of the enjoyment of heavenly happiness.

I am still obliged to believe in the free agency of man, your arguments to the contrary notwithstanding. But I do not pretend he has power to accomplish every thing he might wish, nor do I conceive this necessary in order to constitute him a free agent. If a man has an ardent desire to commit theft or murder, but fails for want of opportunity we should, if we knew it, be very apt to consider him as a thief or murderer, and our Lord did the same, for He pronounced the man who wished to do evil, as guilty of the crime. I have not room in this number of the Herald to treat this subject very extensively, and can only add but a few remarks. I cannot view the circumstance of Paul in the same light that you do. It appears to me, instead of being a sweeping argument against free agency, that it is rather an argument in its favour. Paul was remarkably sincere, and verily thought he was doing God service in persecuting the christians. He acted according to the best of his knowledge; but his knowledge was deficient. After this miraculous event, he had that true knowledge which he lacked before. He still desired to do God service, but not in the same way, for he now learned that he had been in error. Had the Lord made use of His almighty power, and performed the work of regeneration on Paul, and changed his affections all at once, from the love of evil to the love of good; your argument would not only have been "sweeping," but conclusive. However, nothing of this kind was done. Paul only received light in the understanding. He wished to do right before, and he was now shown how. Let us suppose that you are endeavouring to please and benefit some of your friends, but for want of correct information, the very things you do, displease and injure them. A knowledge of this, is in some way communicated to you. Your desire is the same, as before, but you change your mode of operation. In both cases I conceive you to be a free agent. And such was Paul. There are many passages in the word, evidently conveying the idea that man is a free agent. "*How often would I have gathered you as a hen gathereth her chickens under her wings and ye would not.*" "*Why will ye die O house of Israel.*" "*Choose ye this day whom you will serve,*" and many others. But the very existence of the bible is, I think, abundant proof of the free agency of man. And were it not so, our heavenly Father, instead of giving him instruction, would by His almighty power change him into any thing He might please. You say the office of Christ is to open "*the blind eyes.*" But why does He open their eyes, unless that they may see how to make use of the gift of free agency.

Your illustration of the blind man is altogether inapplicable. Free agency is one thing,—knowledge another, and blindness another. If your blind man has good sense, he will know that his blindness may render him incapable of finding the best path. But he may be a free agent in running the risk of a bad one; or rather than do that, he may be a free agent in sitting still. If we deny the free agency of man, I can see no way to account for the existence or continuance of evil. We know that it is in direct opposition to God, and in every instance forbidden by Him. And could it be destroyed without interfering with the prerogative of man, I fully believe it would be. And to assert otherwise, would, in my opinion, be the same as to say, there is some defect in God. As that He is able to remove all evil, and will not, or that He wishes to do it and is not able. Neither of these can be true.

FROM THE REV. SAMUEL NOBLE'S SERMON ON THE DOCTRINE OF THE TRINITY.

It is true, indeed, that when the doctrine of tri-personality in the Godhead is taken away, many specious tenets, much insisted upon at the present day, must follow the fate of the cardinal error on which they are founded and fall with it to the ground: but the doctrine of the sole-divinity of Jesus Christ takes nothing away without implanting something far better in its place. Instead of an angry God, burning with such vengeance against His offending but weak creatures that nothing could satisfy it but the discharge, either in person or in proxy, of the full penalty incurred, we behold a God of pure love and mercy. We learn that, although He cannot impart happiness to sinners if they are resolved to continue in their evil ways, He is ever trying every means to win them from destruction; insomuch, that, for this purpose, He Himself assumed our nature, that by therein combating and removing our infernal enemies, and at the same time bringing His divine perfections into a form accommodated to our capacites of reception, He might again obtain an avenue to our averted hearts, and restore to us the means of attaining conjunction with Himself, with consequent bliss in His kingdom for ever. And instead of the Saviour commonly talked of, who, if competent to effect a work of redemption, is not at liberty to impart the benefits of it to mankind according to the dictates of His own divine benevolence, but is subordinate to a Deity of a different character, who indeed yields to His intreaties but scarcely concurs in His inclinations, we have a Saviour who possesses infinite power as well as infinite goodness, and is continually exerting both for the advantage of mankind.